

COMMON SENSE:

Rev. Pamph. ITS vol 106.

NATURE *and* USE.

WITH THE

Manner of bringing all disputable Cases in
Common Life, to a TRIAL and *Final*
DETERMINATION by it.

Applied to the

SPANISH AFFAIR.



L O N D O N:

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MDCCXXXVIII.

COMMERCIAL





COMMON SENSE:

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NATURE *and* USE.

IHAVE once before said, that the Authors of the Journals, call'd *Common Sense*, whatever Share of it they might have themselves, were not in earnest in refering their Readers to it, but artfully evaded it, and dress'd Things up with Glosses to *common Passions*, *common Weaknesses* and *vulgar Sense*. I think we shall here see, in some remarkable Instances, the Justness of this Charge, and with them I join their elder Brother and fellow Labourer, *Caleb Danvers*, Esq; who has own'd and approv'd of their Proceedings, tho', if he had not, we have a Right to call him to the Tribunal of *Common Sense*, for any Thing which he addresses to the People in common, for if he expects a common Consent, he must bring

Evidences adapted to common Perception.

Notwithstanding this Censure and Ridicule of the Administration has been carried on so long, I do not find, (at least for some Years past) that they have put their Finger to, and pointed out any one Fact, but the *Spanish* Affair, to justify their Charge. This they have, indeed, given us in many Shapes, rung all the Changes on it, dreamt many Dreams, told Abundance of pretty Stories, been sometimes mighty witty and merry, and other Times very angry and abusive; but still it is the *Spanish* Affair, in which they pretend that the Weakness and bad Conduct is evident.

Now as some new Matters on this Case have offer'd since my former, and a very material Observation was then omitted, which are all of them Objects of *Common Sense*, I am apt to think, we shall by them be able to see, that Mankind was never more imposed on, nor their *Common Sense* more abusively blindfolded, than in this very Case.

I am, indeed, almost ashamed for my Country-men, to think there should be Occasion for me to bid them open their Eyes, and see our Ships of War but just return'd from *Portugal*! Is there a Man who has any Sense of the Honour of his Country, can bear to see it thus Weekly reflected on, for Tame-ness and Pusillanimity, at the very Time of its Dignity and Power being so visibly exerted? It is but about two Years since Sir *John Norris* went into the *Tagus* with a formidable Fleet;

Fleet ; the *Spaniards* had not only plotted, but had actually began a War with *Portugal* ; they had a large and well-disciplin'd Army, and a Fleet ready equipt, more than sufficient for the Purpose ; the *Portuguese* were unprovided, and unable to oppose them, and how long the *Spaniards* would have been before they were at the Gates of *Lisbon*, or indeed in Possession of the whole Kingdom, was very well known, and justly alarm'd all *Europe*, *Britain* was more immediately concern'd for its vast Effects and Trade there, as well as for the Ballance of Power ; and we were the only Nation who could timely enough preserve them : And this was done ; Memorials came from *Spain*, and Remonstrances too against it, but to no Purpose ; the *British* Fleet sail'd, *Portugal* was saved, and all the fine Schemes of the *Spanish* Court baffled.

Here now is an Object of *Common Sense* present to our View, remark'd and honour'd by the whole World ; and I don't know whether it demonstrates more the Effrontery of the Weekly Libellers, than it does the wilful Blindness, the base and servile Submission of their Readers, to have not only their Understanding, but their very Eye-sight affronted every *Saturday*, without shewing some notable Resentment.

However, since we must take Mankind as *they are*, with all their Weaknesses, and not as pedantick Philosophers sit in their Closets and dream *they are* ; and as we have
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many good and useful fellow Subjects ignorantly and innocently led astray, I shall here shew them that there wants only a Willingness to see for themselves, and neither Art nor Learning, but the common Use of *Common Sense* to prevent these Impositions.

I shall here therefore take the Sum of all the material Objects of *Common Sense* which have occur'd in this Case, which will form a self-evident Proposition, containing the Determination of universal Reason, or in other Words, of *Common Sense*, and will be consequently conclusive and final; and as the Mark I aim at is finishing the Argument, I shall make no Apology for the Novelty of the Manner of Argumentation, any more than I shall for repeating a few Sentences wrote by myself before, nor shall I make any Scruple of calling it,

The Sentence of COMMON SENSE on the Spanish Affair.

‘ It is right to take Care of the *South*
 ‘ *Sea* Company’s Effects, and of the general
 ‘ Trade to *Spain*, as well as of that of the
 ‘ *West India* Merchants. It is proper, be-
 ‘ fore any Thing is done which may put a
 ‘ Stop to the whole *Spanish* Trade, as well
 ‘ as embarrass the *Turkey* and other *Medi-*
 ‘ *terranean* Trades, diligently to consider
 ‘ the Consequences. That the Power of
 ‘ the *British* Nation has been exerted in
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‘ the Year 1718, against the *Spanish*, but
 ‘ much more justifiably so in 1735, and
 ‘ 1736, in the *Portugal* Affair. That it is
 ‘ right, before we take another military
 ‘ Satisfaction, to be able to prove to the
 ‘ whole World the indispensable Necessity
 ‘ of it. That we ought to guard against
 ‘ and enquire after any Assistance the *Spa-*
 ‘ *niards* may have. That the Complaints
 ‘ of our Merchants have been heard and ad-
 ‘ mitted, Application made to *Spain*, Land
 ‘ Forces sent away, and additional Ships of
 ‘ great Force, to enforce our legal De-
 ‘ mands. That *France* and *Holland* have
 ‘ been treated by *Spain* in the same Man-
 ‘ ner as *Great Britain*, that they have not
 ‘ exerted more Spirit (nor so much) as our
 ‘ Government. That considering the whole
 ‘ and every Part of the Affair, our Minis-
 ‘ try have acted as other wise and prudent
 ‘ People have acted, and ought to act.’

And now let us see if these pretended
 Apellants to *Common Sense*, and wise *Crafts-*
men, will appeal from this.

I cannot say that I should have chosen to
 have done it in so formal a Manner; how-
 ever, as it sets the Matter in a stronger
 Light, and with more irresistible Force, I
 have ventur’d at it: But our Antagonists
 making such a loud Call, at their first set-
 ting out, to the Tribunal of *Common Sense*,
 and a general Approbation of a Reference
 to it being apparent, by two Journals being
 read every Week with this Title, and my
 Attempt

Attempt of the same Nature, in the before-mention'd *Gazetteer*, of *Nov. 21*, meeting also with a very favourable Reception, justifies me in proceeding farther to shew what *Common Sense* really is; and that no such absurd Notion of our Political Affairs could have been receiv'd, but for Want of listning to it. And therefore, to what I have there said (and to which I refer) that by *Common Sense* I mean it in all the most familiar Uses and Meanings of the Words, I have this to add,

That it is not only that by which we keep ourselves from falling into Fire and Water, and chuse a Piece of Bread to eat, rather than a Piece of Wood; but I also mean that general Perception or Sensation of Things which is common to all Men. That is the Perception of the Distinction between Wood and Bread, which makes it appear to one Man as it does to another, and here only it is that we can come at a true View of any Case. Particular Men may be bias'd or blinded by Interest, Passions, Appetites, or Humours, which often are opposite, and contradictory, and may be as various as there are Men, or Sets of Men, debating the Matter; but when the Case is refer'd to this *General* or *Common Sense* of the whole World, the Partialities of particular Mens Interests and Humours are not at all in the Question. It is then before this *general Common Sense*, this involuntary and passive Percep-

Perception, which shews Things as they really are, and therefore it is, *That all Men on the same Proportion of Evidence, see Things in the same Manner*, tho' they may act and speak differently, for *Things ARE as they ARE*, and there is an eternal Distinction in them which Mens looking on, no, nor their Ratiocinations, nor their pretended Opinions cannot alter: Some love the bitter of Gentian in Wine, others hate it; but there is as wide a Difference in the Taste and Colour of that, and of Salt and Sugar, to the Perception of the Man who loves it, as to his that hates it, the Distinction remains and is the same, notwithstanding that their Appetites lead them to chuse differently, as to the Use and Application of it; they do not confound one Thing for another, their *Common Sense* sees and determines in respect to the Difference between Sugar and Salt in the same Manner. And from hence it is that the Errors in Human Understanding are owing to the not adhering to *Common Sense*, abstracted from Passions and Humours, which an hundred Times to one, lead them contrary to *Common Sense*, and consequently into Mistakes.

Therefore it is that these artful Writers, whose Business it is to impose on Men, and who themselves see the Force of it, are obliged to find out Evasions and Amusements to take Mens *Common Sense* off,

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(which is the Eye of the Understanding) from seeing Things, and, like Legerdemain Juglers, divert the Eyes of the Spectators from the Thing itself, till they have convey'd a very different Object in the room of it, and then, like expert *Craftsmen*, tell them it is the same, tho' no more so in Reality, than a Six-pence is a flying Bird, or that the King of *Great Britain's* calling the *Spaniards* to Account, with Spirit and Force on every justifiable Occasion, is tamely submitting to their Impositions, notwithstanding the Juglers have kept People from seeing which way they remov'd one Object, and brought another in its Place, but *Common Sense* nor Eye-sight has no Share in the Deceit, the Distinction between a Six-pence and a Bird, and those of Fortitude and Prudence, from Cowardice and Negligence still remain, and the Capacity of perceiving the Distinctions.

But there is in too many People a deprav'd Taste of a Pleasure in being deceiv'd, provided it indulges some favourite Humour or Passion, and it is this which makes them the Dupes and Tools of these mischievous Juglers and *Craftsmen*, who study this Weakness, and apply all their Writings and Speeches to it.

Thus, it is a mighty pretty Thing to have Matter to rail at, and abuse those in high Stations, and such a Titillation in doing it, that when any Thing has been told

told them which stirs up this delightful Itch, it would be a much greater Pain to them to be undeceiv'd by a Proof that the Story which furnish'd them with all this pert Raillery and Abuse, is a Falsity in Fact, than still to carry on the Deceit. For People of vulgar Understandings and vicious Passions, to have an Excuse for their Blindness, will hold up their Eyes for the Indulgers of their Passions to throw Dust in them, provided they tell them a Thing is made black by those they have a Mind to hate, rather than to have it in their Power to see with their own Eyes that the Thing is white.

Nor was there ever a more flagrant Instance of the Advantage which Impostors take of this Weakness, than in the Case before us, for beside that great and notable Fact, already mention'd, of the Expedition to *Portugal*, Is it not as obvious, that no sooner did the Merchants wrong'd acquaint the King, by Petition, with it, that not a Day was lost, a Committee of Council was forthwith order'd thoroughly to examine into it, who not only found most of the Complaints to be just, and so reported, but a Redress was immediately taken in hand, *viz.* five Ships (besides those already there) of more than usual Force for those Seas, were directly put into Commission and equipt, and are now visibly, and in the Face of the World, failed to see that the

Remedy demanded of the King of *Spain* be had, and to oppose, with Force, those who resist it. A Regiment of Soldiers is also gone to *Carolina*, to prevent any Injults from the *Spaniards*, which might be expected to disturb our Trade and Settlements on that Side. These Facts shew the Opinion and the Intention of the King and his Council, and demonstrably prove that their Sentiments are the same, and their Resentments much stronger than those of the Losers themselves, or they would not take such vigorous and extraordinary Methods to procure Satisfaction for the past, and Preventions against future Injuries, nor is it any Question between the Merchants, and any body of Consequence, whether they have lost, and whether they ought not to have Satisfaction?

But some People are work'd up to such a Phrenzy, by the Din which these Writers have made in their Heads, that they don't think the Subjects of other Countries have a Right to be heard by their Sovereign as well as we have. If Complaint was made by the *French* Court, That one of our Sloops of War, who cruize on the Coast to prevent Smugling, had taken a *French* Snow, I dare say that we should expect that an Enquiry ought to be made if this Vessel was not taken in the Fact of Smugling of Wool, and be either restored or kept, as this Fact should

should appear. That the Subjects of the King of *Spain* have done several bad Things by the *English*, as well as by the *French* and *Dutch*, is not disputed, any more than it is that a foreign Ship, by Strefs of Weather, was drove on Shore, a few Weeks ago, in the *West* of *England*, which the Savage Thieves of that Country immediately tore all to Pieces, Ship and Cargo, and carry'd away, leaving the Ship's Company to beg their Way thro' a strange Country, as well as they could; yet we should think it wrong, if the Nation to whom that Ship belong'd, should, without farther Enquiry, invade our Country, and begin a War.

I shall not trouble myself here with the silly Stories of the *Craftsman*, of Ships taken by *Spaniards*, as he calls them, who hoist a black Flag with a Death's Head in it; every body who knows any Thing of Sea-Affairs, knows these to be common Pyrates, and for the most part *English* Pyrates too, and who very often hoist an *English* Ensign to rob a *Spanish* Ship, and a *Spanish* Ensign when they rob an *English* Ship.

But we have a very fine Arricle of News in some Papers this last Week, and the *Craftsman*, as usual, making his wise and honest Comments upon it: They tell us of certain Sloops trading to *New Spain*, some of which are taken, and they have the bare-fac'd Assurance freely to own some of their Lading; also that there
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are in the Bay of *Honduras* several *English* Ships of ten, twenty and thirty Guns, where no *English* Ship can have any publick lawful Business. Are not those Writers fine INFORMERS! I am really amazed, that our Sailors and Merchants, concern'd in this private Trade, do not give them the Discipline now frequently given to *Informers* of another Sort. The *Craftsman*, a few Weeks ago, talk'd of Writers being hired with *Spanish* Gold; if these are not the People, I dare say we have none in *England*: For it is these *Informers*, who by these very Stories acquaint the *Spanish* Ministers with what they could otherwise know very little of, and put Defences in their Mouths, which, without these, would not have been thought on, for the Seas are wide, and not one in an hundred could be seen by the *Guarda Costas*, and the Inhabitants of the Coast of *New Spain*, who deal with these Ships of ours, have more Wit than to betray the private Trade they gain by, neither have they it in their Power to publish it; for in *New Spain*, any more than in *Old Spain*, they have no such tell-tale news-writing Informers, who provoke and dare them to take Notice of this Trade. And I don't know if we may not justly lay at the *Craftsman's* Charge, and his fellow Writers, half the Damage that the *Spanish* Trade has there suffer'd by the *Guarda Costas*. But this ought not to be publickly debated, nor indeed

deed mention'd at all; for whoſoever encourages, or brings about by any Means whatſoever any publick Enquiry into the Secrets and Particulars thereof is the greateſt Enemy theſe Traders have. That Loſſes will ſometimes happen, they who run the Riſque expect and calculate; and that theſe may be and are increas'd by expoſing Things which the Informers neither know nor care for; but the Loſers themſelves know, that the Nation has nothing to do with them. Therefore,

I think I may now ſafely ſay, this Argument is concluded, for we have been arraigning before us all the Matters of Fact and Appearances to general Perception on both Sides the Queſtion; which Queſtion is, *Whether our Miniſters have behav'd in this Affair as they ought to have done?* This has been brought to a Trial at the Tribunal of *Common Senſe*, and we have ſeen the *Sentence*; by which I mean, that the Paragraph ſo entitled, tho' of no greater Length than a moderate Adverſement, yet, as it contains in a clear Light the Sum and Amount of all the Matters of Fact, and Appearances to Senſe on both Sides the Queſtion, is *universal*, tho' not a Word more had been wrote; that is to ſay, it is the Sentence of *universal Common Senſe*, and is therefore concluſive to every body who dare be determin'd by *Common Senſe*.

When the Journal with this Title firſt appear'd,

appear'd, they talk'd so much of bringing Things to the Tribunal of *Common Sense*, that I own I expected something extraordinary from it: I soon found, indeed, that they could not be in earnest somewhere, that is, I knew they must either drop the Topicks they propos'd to proceed on, or drop the *Criterion* they propos'd to try them by. I presently saw they had chosen the latter, for nothing can look this Tribunal in the Face, that is not consistent with Truth and right Reason, and every of those Actions they had a Mind to censure, being so consistent, as to be justified by such Trial, they therefore had no farther Business with *Common Sense*, but went on with stale Topicks taken from the *Craftsman*, dressing them up in new Glosses, commenting on them with Mirth and witty Drollery, but not one new Fact to justify the Ridicule, nor any Fact which they durst bring to the Test, or ever so much as attempted to bring to a Trial by *Common Sense*. I would not be understood here to mean, that I expect it should be done only in my Manner; but if it is to be done at all, it must be agreeable to the Simile, the Parallel must be kept, that is, the Fact accus'd of being foolish or unjust, must be taken to pieces, and every Circumstance set before *universal Common Sense*, and the Evidences to prove the Injustice and Folly must be Objects that every body (whom we will suppose the Jury) can clearly see
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and know ; and when the Circumstances of the Fact, and the Evidences are thus arranged before the Tribunal, the Justice or Injustice, Wisdom or Folly, Goodness or Badness, will be consequently seen and known. But in what Journal call'd *Common Sense*, has this, or any Thing like it, in any Shape or Manner whatsoever been done?

I never much regard the Whisperings that such a Lord, and such a Gentleman of Distinction are privately concern'd in these Papers, I know they are wrote by People hir'd on Purpose for the most Part, and these Reports are given out by the Publishers, to recommend the Sale of them. However, if they have receiv'd a Letter or two from any Gentleman whom his Country may wish for better Services from, I don't know but we may have yet Hopes of him, for his loving the Name of *Common Sense* ; but we can never expect much, till these warm and wrong turn'd Passions and Fancies are subdied, and then he will see there is no such Thing as being a real valuable Man in great Affairs, without regarding it principally. Wit may, in various Shapes, please, and properly have its Times and lower Uses ; but be it never so good, it has little to do in the great Councils of Nations and Princes.

A Mountebank may have the best Trumpeter and Tumbler in the World, and they

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may

may attract an Audience; but they don't prove his Medicines to be useful and wholesome, and all the regular Physicians in the Nation to be Fools: Nor when Merry-Andrew has told all his smutty Stories, and rais'd a Laugh, it proves no more that his Master is the seventh Son of a seventh Son, or has been privy Counsellor to the *Great Mogul*, or first Physician and President of the Council to the *Cham of Tartary*, than Tales of a *Golden Rump*, and the *King of Abyssinia's terrible Guard*, prove their Authors to be fit for the Council of Princes here, or that the Counsellors he has already are bad. And indeed he who sets out with such Wit, in order to recommend himself for an able Statesman, will often find himself in the same Case with the Empirick; the merry Stories and Tricks being finish'd, and the Doctor grown grave, three Fourths of his Audience go away, and half the Remainder stay only to laugh at the Folly of the few Dupes he takes in to buy his Paquets.

But when giddy Multitudes are to be govern'd, and Laws to be made for the Good of a Nation, when Peace and War are upon the Carpet, and the subtle Designs of the great Ministers of foreign Princes are to be penetrated into, and guarded against; these must be transacted (if with Success) by those only who have their *Common Sense* clear, which is the Eye of the Under-

Understanding, and which must not be tainted with the Jaundice of Passions, nor dazzled with glittering Outsides. It is Reason must be then attended to, which is, in other Words, *Common Sense*, or that passive Sensation or Perception, by which Things, and their Relation to one another appear to the Mind in their uncloath'd Simplicity, their natural Consonance or Dissonance, their Equality or Inequality, and true Distinctions; and then we can discern what will harmoniously agree, and may be brought together, and why others will for ever jar. Hence arises Sagacity, or foreseeing the Consequences of the Actions of others, and how to compose our own to them. Transacting by this Perception, as it is regulating our Conduct by the Fitness of Things, is *Wisdom*, and therefore no body can be wise who will not attend to this *Common Sense*, for they will never be able to put Things together right, who do not see them right. And this is only to be seen by undisturb'd and unsophisticated *Common Sense*. Whoever has not this is in gloomy Mists, or follows the Glimmerings of other Peoples false Lights, as blind as himself, and must often stumble, and fall into Mistakes. And whosoever has the greatest Portion of this Sight, or rather uses it most (for all Men have it) is a Man of the most useful Abilities; for this is what is

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truly meant, when we speak of a Man of good natural Parts, or of great Capacity; and therefore he will be the greatest Man among Great Men, who knows best the common Use of *Common Sense*.



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APPENDIX.

The before-going might have been call'd a Gazetteer extraordinary, it being design'd as no other than a cursory Letter for that Paper. The following is the Gazetteer refer'd to, and is the only one this Author ever wrote, which being all sold off, we have thought proper to insert it here.

Daily Gazetteer, Monday, Nov. 21, 1737.



It is no Wonder that a Paper, with so agreeable a Title as *Common Sense*, should have, at first setting out, many Readers (especially as it is generally imagin'd that many of them are wrote by a Gentleman of Note and Rank, and allow'd to have some Wit.) If I may judge of others by myself, that which attracted our
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Curiosity was the Title; expecting that those Actions and Conduct of the Administration, which he has taken such Liberty to ridicule and censure, would be set in a fair Light, and brought to the Test of *Common Sense*.

By *Common Sense* I apprehended he meant, *That Faculty by which we discern in common Life what is fit for our Use*; and by which, on observing the Actions of our Neighbours, we discover their Wisdom or Folly; the Honetty or Dishonesty of their Principles and Intentions; and censure or approve, have Commerce or no Commerce with them, as best suits our Affairs: That is, I did not doubt but this Author, who is so much concerned for the bad Situation of our Political Affairs, would, for our Benefit and Instruction, take a little Pains to strip these Actions and Measures he censures, of any allureing Dresses or Disguises they appear to us in; and place them before the Eyes of *Common Sense* in such a clear Light, that Mankind could not help discerning their Badness.

I imagined that a Man, without any Help of Metaphysicks, or School-Logick, or who has not had the Opportunity of turning over many Volumes of Civil Law or Politicks, might, by the bare Use of *Common Sense*, determine upon them. An Example will best shew what I aim at: I shall, therefore,

therefore, take a Case which is, at present, the popular Subject and Concern, *viz.*

The Complaint justly made by our West India Merchants, of some of their Ships being search'd, and taken by Spanish Ships. I admit that they have proved the Facts, also that it is highly injurious to the *British* Nation in general, as well as to themselves in particular; therefore this will not be the Matter of Debate between us. The Question is, *Have our Ministers behaved in this Case as they ought to have done?* And since there are on the negative Side of the Question, those whom some think considerable People, who have appealed to *Common Sense*; I am now going to join Issue with them, bring the Cause before *universal Common Sense*, and see how that will determine it. That is, let us examine it in the same Manner we account to ourselves and others for our own Conduct in our Families, and judge of the Conduct of our Neighbours.

The first Thing then which offers itself to us is, the King, as Father and Protector of all his Subjects as Children, and who regards the general Concern of his great Family, and doth not do for One or Two, that which would hurt the rest; or give these One or Two Satisfaction in one Circumstance, which would hurt even them, as well as the rest, in an hundred other Circumstances. And what immediately offers
itself

itself to us in this View, is the Effects of the *South Sea Company*; who have many Hundred thousand Pounds Value in *New Spain*, which the *Spaniards* can immediately lay hold on. Is it not worth our thinking on, then, what would be the Lot of these Merchants, and of a vast Number of Tradesmen engaged with them, and depending on them? and if our Ministers had not as careful an Eye to this, as well as to the others, they would soon be justly told, they wanted Circumspection. Besides, might not too hasty a Vengeance bring on a general War with *Spain*, before we are sufficiently prepared for it? Would not our *Turkey*, and every other Branch of the *Mediterranean Trade*, be immediately under very great Difficulties, and a Stop put at once to the whole *Spanish Trade*, as well in *Europe* as in *America*? And might we not reasonably expect that a neighbouring Power would take the Advantage to serve the *Spaniards* with most of those Commodities they now have from us, and thereby get such a considerable Part of this valuable Trade out of our Hands, as we could scarce ever recover? And if the *French* did this, it would not be more dishonest in them than, in common Trade, if a Shop-keeper had a very good constant Customer, by whom he made great Profit every Year, and they should fall out, would it be called Dishonesty, for a Neighbour

bour of the same Business to endeavour to serve him? All these Things the vigilant Eye of our Ministers must be constantly observing, and guarding against.

That ours have behaved as any other wise and prudent Ministers would do, or now do, is also as evident: For the *Dutch* and *French* are treated in the same Manner, by the *Spaniards*, as the *English* are. The *French*, indeed, have very few Ships in those Seas; but out of these few, the *Spaniards* have now and then taken one. The *Dutch* have, in 'Proportion to the Number of Ships they navigate there, been a great deal worse used than the *English*; for they have lost more than half as many as we, tho' we have Ten Ships to their One: Yet the States General have not made War with them, but endeavoured by the same Methods that our Court has taken, to bring the Court of *Spain* to make them Satisfaction in an Amicable Way. And it deserves our strict Attention, that as now no Satisfaction seems to be hoped for in this Way, the Two Nations being resolved to act jointly, and assist and support each other in what is further requisite, they can by this Means proceed in a more formidable Manner, and at less Expence, than *Either* singly; and be better prepared for whatever Assistance the *Spaniards* may have, or what may affect the General Peace of *Europe*. Which, by the Leave of our wise Authors of the *Craftsman* and *Common Sense*, is another

ther Matter, and of the last Importance, for our Ministers to have Regard to.

It is not twenty Years since our famous *Sicilian* Expedition, when our Fleet destroyed the whole *Spanish* Fleet, without any War declared. There were then several such Insults and Injuries committed by the *Spaniards* as now, as well as other Attempts to break the Ballance of Power, and General Peace of *Europe*, which occasioned that vigorous and severe Resentment and Revenge. But does not *Common Sense* tell us, these Things are not to be often repeated? We must be able to shew the whole World the Justice and absolute Necessity of an Affair of this Consequence, or we should soon have all the World our Enemies, in their own Defence: As any Civil Neighbourhood or Society would be to a Man, who, because he was tall and strong, will be always striking and breaking the Peace, on every little Affair that offends him.

And altho' this *Sicilian* Expedition may be reasonably excus'd, tho', perhaps, not justify'd; yet we may and ought to wait with the more Patience, since we so lately had this military Satisfaction, and convinced the *Spaniards* of the Danger of provoking *Britons* too far. And as this is one Reason why we should proceed with the utmost Deliberation and Caution; so the Regard due to our *South Sea* Merchants Effects, is another. And I don't at all doubt, but this sufficiently embar-

embarrasses our Ministers ; for some Way or other they must be taken Care of.

But I am so far from going to infer from hence, that it is improper for our Government to resent this Behaviour of the *Spaniards*, that I dare be bold to say, we shall find that ample Satisfaction must be had for those Ships taken in or near the Gulf of *Florida*, as also for any others, as unjustly plunder'd or taken : And when we are once forced to call them to Account, I am apt to think that their late Demand of *Georgia*, &c. will be one of the Articles ; for we shall then settle the whole Account with them. And if they should depend on our being lately degenerated to such Weak, Indolent, and Phlegmatick People, as our Daily, Weekly, and Monthly Libellous Newspapers say we are, (and which, perhaps, is one of the Causes of the *Spaniards* daring to do what they have) I say, they may at last be convinc'd that these Libellers have misled them. And this we shall find will be the Case, whenever Things are ripe, and we are properly prepared against all probable Events ; for then, and not till then, will it be consistent with Right Reason, that is with Universal *Common Sense*.

And as we justly expect our Ministers should view the Whole and every Part of the Affairs under their Cognizance and Care, so ought we also, before we pass Sentence on them ; which if we do, we shall find there
has

has hitherto been nothing done or omitted to be done, but what will stand this Test of *Common Sense*.

It is evident, by the Method I have here taken, that I mean *Common Sense*, according to the plain and familiar Use of it, and usual Acceptation of the Words; and that it is a competent and proper Criterion to bring all disputable Cases to, which concern Mankind in general, is what I take for granted : And this the Author I refer to, nor any other, who is not afraid of *Common Sense* being against him, will not dispute with me, nor indeed that there is any other to bring any Argument to a Conclusion. For what is the *Analytical* Part of Logick, but taking the Subject to Pieces, examining the Whole and every Part, stripping it of its Disguises? and then *Common Sense* can't help seeing it : And what is the *Synthetical* Part, but forming and compounding Propositions, to set the Subject in a strong Light? This, indeed, Sophists make a bad Use of, by too often directing it to the Passions, instead of to *Common Sense*. What is a *Dilemma*; but the Argument brought to two or more such pointed Heads, that the Antagonist by his own Manner of Reasoning, is obliged to take one, tho' his *Common Sense* acutely feels (and can't help seeing in spite of his Teeth) that it overthrows all his former Opposition? And what is an *Absurdity*, but the Subjects at last brought to
this

this universal *Common Sense*, in such a Light, that a Thing said to be done, appears impossible to have been done ; or Things said to be proper, fit, and equal to other Things, or to certain Uses, are when investigated, determin'd *passively* and *involuntarily* by *Common Sense* unequal and unfit ? And were it not to determine thus passively and involuntarily, there could be nothing more idle than to appeal, as we often do, to one another's *Common Sense*; nor indeed could there be any Argument at all, did we not all know that *Common Sense*, which is the Perception of Things, and of their Relation to one another, is not subject to the Will ; tho' it is indeed in every Man's Power and Will to act or speak consistently or inconsistently to his Senses and Perception.

But as a Proof of the Force and Use of this, and that I am not addressing myself to any one Man, or one Party or Body of Men, but to universal *Common Sense*, I here appeal to the Authors of the *Journal* so called, or to any of his Brethren of the *Craftsman*, for the Sentence of their *Common Sense* on this Subject.

Is it right to take Care of the *South Sea* Company's Effects, as well as of the *West India* Merchants ? Is it proper before any Thing is done, which may put a Stop to the whole *Spanish*, as well as embarrass the *Turky* and other *Mediterranean* Trades, most deliberately to consider the Consequence ?

Is

Is it right, before we take a military Satisfac-
 tion, that we should be able to justify it
 to the whole World, and shew the indis-
 pensible Necessity of it? Ought we not to
 be guarded against any Assistance the *Spaniards*
 may have? and ought not that to be
 first diligently sifted out and enquired after?
 Is it right to be prepar'd and fortify'd against
 all Events, by Alliances, and acting in Con-
 cert with another powerful Nation in the
 same Circumstances? Have the States of
Holland acted otherwise than our Govern-
 ment has done? Or, considering the Whole
 and every Part of the Case, have our Mini-
 sters acted as other wise and prudent People
 have acted or ought to act?

This is what I call bringing a Matter to
 the Test of *Common Sense*, and tho' I shall
 not say these Gentlemen of the Paper so
 called, want *Common Sense*, yet I must say,
 that I never saw them in that Paper, bring
 any Thing so to the Trial of it; but on the
 contrary, Things dress'd up, to common
Passions, common *Weaknesses*, and *Vulgar*
Sense.

F I N I S